AN

INTRODUCTION

To the STUDY of

PHILOSOPHY:

Exhibiting a General View of all the

ARTS *and* SCIENCES,

For the Uſe of PUPILS.

With a CATALOGUE of ſome of the moſt valuable Authors, neceſſary to be read, in order to inſtruct them in a thorough Knowlege of each of them.

O Vitæ Philoſophia Dux! O Virtutum Indagatrix, Expultrixque Vitiorum! Unus Dies benè & ex Præceptis tuis actus, peccanti Immortalitati eſt anteponendus!

Cic. *Tuſ. Quæſt.* Lib. 5.—

Quod ſi cuique Scientiæ Provincia ſua tribuatur, Limites aſſignentur, Principia & Objecta accurate diſtinguantur, quæ ad ſingulas pertinent, tractare licuerit, majore, tum, *Facilitate, tum Perſpicuitate.*

D. Berk. *De Mot.*

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WHAT I aim at in this ſmall Tract, is to be a little uſeful to Young Gentlemen that are to be introduced into the Knowlege of the Sciences, (to whom they at firſt appear like a mere Wilderneſs) by ſetting before them a General View of the whole Syſtem of Learning, as it were, in Miniature; wherein they may, at once, behold, not only the Objects, Boundaries, Ends and Uſes of each of the Sciences; but, at the ſame time, their Foundation in the Nature of Things; the natural Order wherein they lie; and their ſeveral Relations, Connexions, and Dependences, both with reſpect one to another, and to the general End, viz. Our Happineſs, which is purſued through them all.

This ſeems to me as uſeful in the Inſtruction of young Beginners in the Study of the Sciences, as it is, in teaching Geography, to exhibit, firſt of all, a general Map of the whole terraqueous Globe; in order to a more particular Deſcription of the ſeveral Countries and Kingdoms in the following Maps: And likewiſe, in teaching Aſtronomy, to give firſt a general Delineation of the whole Syſtem of the World, in order to account for the Phænomena of the ſeveral particular Planets in the following Schemes. —For, as, in the Natural World, one cannot have a juſt Notion of any particular Country, without conſidering its Situation in relation to the whole Globe, nor of any particular Globe, without conſidering its Situation with reſpect to the whole Syſtem, ſo neither in the Intellectual World,

(if I may ſo call it) can one have a juſt Notion of any particular Science, without conſidering it as it ſtands related to the whole Syſtem of Learning, and to the general End purſued through the Whole. —— I have therefore drawn up this General View of Philoſophy for the Uſe of young Students, that whatever Subject they are upon in the Courſe of their Studies, they may know to which Science it belongs, and what relation it bears to the whole Syſtem; which may, perhaps, be of ſome Uſe to direct and methodize their Thoughts, and inlarge their Minds: And thus to open to them at once a Proſpect of the whole Compaſs of their Buſineſs, may alſo engage them to a more earneſt and induſtrious Application in the Purſuit of their Studies, for the Accompliſhment of it.

Not that I would be underſtood to think this the proper Order in which the Sciences are to be taught. —— There are many obvious Reaſons that render it highly convenient to begin the Inſtruction of Youth with the Languages, and the Mathematics (which are themſelves indeed a kind of Language); for theſe are, both of them, a neceſſary Furniture, in order to the Attainment of any conſiderable Perfection in the other Parts of Learning. —— And beſides, the Languages are beſt ſuited to their lively Imaginations, moſt eaſily retained by their young Memories, and moſt obvious to their little Underſtandings: And the Mathematics are very uſeful to inure them to thinking, to poſſeſs them of a Habit of cloſe Application, and by that means ripen their Minds to a fixed and ſtrong Attention to the Objects about which they are employed. —— It is beſt therefore, that they ſhould be long inured to theſe Parts of Learning, before they proceed to the ſublimer Studies of Logic, and Natural and Moral Philoſophy.

And perhaps, it was for this Reaſon, that Grammar, Oratory, Hiſtory, and Poetry, and the Mathematics,

thematics, *have not been commonly accounted Parts of* Philoſophy, *but rather, Inſtructions introductory thereunto: Namely, becauſe they were chiefly the Studies about which Youth were generally employed among the Antients* *; *and accordingly the Term* Philoſophy *has been appropriated to* Logic *and* Metaphyſics, Phyſics *and* Aſtronomy, *and* Pneumatology, Morality *and* Politics. ——— *I thought, however, it would be moſt convenient for my preſent Purpoſe, to deduce them from thoſe general Heads of* Philoſophy *to which they may be referred, and to make them, if not Parts, at leaſt Appendages, to thoſe Parts of* Philoſophy *on which they are founded, and with which they have a natural and neceſſary Connexion. For, whether they are properly Parts of* Philoſophy *or not, it is not worth the while to diſpute; though I believe it was never doubted but that they are Accompliſhments that are eſſential to the Character of a complete Philoſopher.*

However, as I ſaid, it is neceſſary to begin the Inſtruction of Youth with the Languages *and* Mathematics. ——— *Theſe ſhould all along, while they are at the Schools, be taught together: The* Languages *and* Claſſics, *as their Buſineſs; and the eaſieſt and plaineſt Things in the* Mathematics, *as their Diverſion.* ——— *And when young Lads have been long exerciſed at the Schools in the* Latin *and* Greek Languages, *and* Claſſics, *and conſequently in the firſt Rudiments of* Grammar, Oratory, Hiſtory, *and* Poetry; *and likewiſe of* Arithmetic, Geometry, Muſic, *and* Geography *(both becauſe theſe Studies are, as I ſaid, moſt ſuitable to their juvenile Capacities, and, at the ſame time, neceſſary to render the other Parts of Learning more eaſy, intelligible, and delightful)*; *they*

* Vide *Quinctil.* lib. i. cap. 10. and *Plato* de Rep. lib. vii. & *Epinom.*

may

may then proceed, at the Colleges, with the greater Expedition and Delight, in perfecting themſelves in theſe Studies (for the Claſſics *and* Mathematics *ſhould indeed never be laid aſide); and at the ſame time go on ſucceſſively in the ſeveral Studies of* Metaphyſics, Logic *and* Criticiſm, *and* Mechanics, Phyſic *and* Aſtronomy, *and* Pneumatology, Theology, Ethics, *and* Politics, *together with the* Holy Scriptures, *all in the Order wherein they here lie before them.*

A GENERAL VIEW OF PHILOSOPHY.

The INTRODUCTION.

PHILOSOPHY is the Study of true Wiſdom, or the Study of Truth and Right, in order to the Attainment of true Happineſs.—Or it may be defined, The Purſuit of true Happineſs in the Knowlege of Things as being what they really are, and in acting or practiſing according to that Knowlege.

True Wiſdom conſiſts in diſcovering the beſt Ends, and the fitteſt Means in order to the Attainment of them, and in vigorouſly purſuing thoſe beſt Ends by the fitteſt Means. —— Now the great End that above all things concerns us, is, that we be truly *Happy* in the Whole of our Nature and Duration: —— And our true *Happineſs* conſiſts in that Pleaſure, which attends the Contemplation of all things that come within the Compaſs of our Knowlege, and eſpecially ſuch as concern us, as being what they really are, and the Regulation or Government of all our Actions according thereunto; *i. e.* according to the Truth of Things, and the Laws of right Reaſon founded thereon. —— And ſince this is the great End ultimately purſued through all the *Arts* and *Sciences*, they muſt be conſidered as the Means to our true Happineſs.

For,

For, in order that we may be completely happy, it is neceſſary, that all the Powers of our Souls, our *Underſtandings*, *Wills*, and *Affections*, be united with their proper Objects, which are *Truth* and *Good:* And in order to this, that they be duly inſtructed and directed in all their Exertions. —— To accompliſh this, therefore, is the whole Buſineſs of *Philoſophy*, which comprehends the whole Syſtem of the *Arts* and *Sciences*.

So that, in order the better to underſtand wherein our true *Happineſs* conſiſts, and the Means to it, it is neceſſary to explain what we mean by *Truth* and *Good*. —— And in order to this, *Truth* muſt be diſtinguiſhed into *Natural* and *Intellectual*, and *Good* into *Natural* and *Practical*.

Natural Truth, which might rather be call'd *Real Truth*, or the Truth of Things, is nothing elſe but the Reality of their Exiſtence, as being what in Fact they are, and ſo ſituated and related as to conſtitute One intire Whole or Syſtem, as in Fact they do. —— And *Intellectual Truth* is the Knowlege of Things as being what they really are, their Exiſtence, together with all their Relations, Connexions, and Dependencies among themſelves, and with regard to the Whole.

Natural Good is either of *Things* or *Perſons*. The *Natural Good* of Things, is their Fitneſs or Suitableneſs to anſwer their ſeveral Ends, as they conſtitute one intire Syſtem, conſpiring to the —— Order, Harmony, Beauty, and Uſefulneſs of the Whole, ſo as to render it, in the beſt manner, ſubſervient to the Pleaſure and Happineſs of the Senſitive and Rational Nature. —— The *Natural Good* of *Perſons* is their Pleaſure or Happineſs, and the Means, whether Things or Actions, neceſſary to promote it: As, on the other hand, Pain or Uneaſineſs, with the Means that procure it, are Natural Evil.

Now inaſmuch as we conſiſt of a twofold *Nature*, *Senſitive* and *Rational*, each of which have their diſtinct *Pleaſures* and *Pains*, there muſt be two ſorts of *Good*, viz.

viz. *Senſible* and *Rational*, or *Spiritual Good*. Thoſe Things or Actions which procure and promote the Comfort and Pleaſure, or remove the Pain or Uneaſineſs, of the *Senſitive* or *Animal* Nature, are its *Senſible Good*; and thoſe which procure and promote the Pleaſure and Happineſs, or remove the Pains and Miſeries, of the *Rational* or *Spiritual Nature*, are its *Spiritual Good*.

And ſince we are made for a twofold State, *Temporal* and *Eternal*; what tends to promote our Well-being and Happineſs in this World, is a *Temporal Good*:—— And what tends to promote our Future and Everlaſting Happineſs, is an *Eternal Good*.

Practical Good conſiſts in our chuſing and doing what tends to promote our Well-being and Happineſs.— And this is of two Kinds, correſpondent to the foregoing Heads of *Senſible* and *Spiritual Good*, viz. *Secular* and *Moral*.

By *Secular Good*, (if I may uſe ſuch a Term) I mean, that which conſiſts in the Practice of thoſe ſeveral Arts and Buſineſſes that tend to promote our outward and ſenſible Well-being in this Life, or the temporal Comfort and Pleaſure of our Animal and Senſitive Nature.

And *Moral Good* conſiſts in our chuſing or refuſing, and embracing or rejecting, either Things or Actions, according as they do, or do not, tend to make our *Rational* or *Moral* Nature, in the Whole, ultimately happy, *i.e.* in Time, and to all Eternity.—— And contrary to this is *Moral Evil*.

And, *laſtly*, Theſe ſeveral Kinds of Good are either *Private* or *Public*, according as they relate either to *one Perſon* ſingly conſidered, or conſidered in relation to the *whole Syſtem*, whether *Moral* or *Political*.

From theſe Diſtinctions of *Truth* and *Good*, it appears that our true Happineſs conſiſts in both *Contemplation* and *Practice*: In the *Contemplation* of *Truth*, and in the *Practice* of that which is *Good* or *Right*: Or, which is the ſame thing, in *Knowlege* and *Virtue*: In

the *Knowlege* of all things that come within the Reach of our Underſtandings, as being what they really are; and in always *chuſing* and *doing* whatſoever Truth and right Reaſon dictate, as neceſſary to be choſen and done, in order to our true Happineſs, in the Whole of our Nature and Duration, *i. e.* as comprehending both *Senſible* and *Spiritual*, and both *Private* and *Public* Well-being.

He, therefore, that is furniſhed with all kinds of Knowlege and Virtue, both Private and Public, is truly a Philoſopher; as being not only happy himſef, but alſo at the ſame time qualified, in the beſt manner, to do Good, and deſerve well of Mankind. For ſince to know Things as being what they really are, is to conſider them in all their Relations, as conſtituting one intire Syſtem or Whole; it muſt follow from what has been ſaid, that it is neceſſary to the Character or Definition of a true Philoſopher, That he thoroughly underſtands, not only his own Perſonal Good, but alſo wherein the Public Good, or the Good of the Whole, conſiſt (with which his own is indeed, in the Nature of Things, always connected and coincident); and that in all his Conduct he firmly and ſteadily adheres to it, and ever acts with a ſincere, zealous, and diſintereſted View at promoting it.

Now there are two *General Heads*, to which all Beings or Things, that come within the Reach of our Powers, may be referred; and which conſtitute the intire *great Syſtem* of the *Univerſe*, viz. *Bodies* and *Spirits*.

By *Bodies*, we mean the extended, ſolid Beings that we perceive by our Senſes, and, as ſuch, are merely paſſive and inert; *i. e.* utterly deſtitute even of the leaſt Degree of Perception or Activity. Such are all ſenſible Things, as conſiſting of certain fixed Combinations of ſenſible Qualities, ſuch as Extenſion, Figure, Solidity, Motion or Reſt, Colours, Sounds, Taſtes, Smells, Heat or Cold, Hardneſs or Softneſs, *&c.* in ſhort, whatſoever we perceive by our Senſes.—And the *whole Syſtem* of *Bodies*, or ſenſible Things, is what

what we mean by *Univerſal Nature*, and is called the Senſible, the Corporeal, or *Natural World*; the ſame being ſubſiſted, acted, and adjuſted, by an infinitely wiſe and powerful *Mind*.

And by *Spirits* are meant ſuch perceiving, intelligent, and active Beings, as we are conſcious we ourſelves are, having the Powers of Reflecting, Thinking, Reaſoning, Underſtanding, Willing, Loving, Chuſing, and Acting, *&c.* And the *whole Syſtem* of *Spirits*, or intelligent Beings, as being endowed with Underſtanding, Counſel, Deſign, and Liberty of Acting, and therefore capable of Moral Agency, and under the Conduct and Moral Government of the DEITY, (the ſame Infinite Mind, who is the Supreme Father, King and Lord of all) is called the Intelligent, Spiritual, or *Moral World*. So that the Whole of our *Knowlege* and *Activity* relates either to the *Natural* or *Moral World*, and the one as fitted to the other.——

But though the Order wherein we at firſt acquire the Knowlege of Things in our Childhood, is to begin with the Notices —— of ſenſible Objects which make the firſt Impreſſions upon us; and then, by degrees, we proceed to reflect; and from what we perceive in others, and are conſcious of within ourſelves, we gain ſome Notion of ſpiritual Beings; yet, in order to improve ourſelves both in Knowlege and Virtue by the Study of Philoſophy, inaſmuch as it is by our Spirits or Minds that we are at all capable of either Contemplation or Practice; and ſeeing they are liable to Error in Contemplation, as well as to Irregularity and Viciouſneſs in Practice (in both which conſiſts our greateſt Depravity and Miſery); it is therefore neceſſary, that we begin with them: And, *firſt*, learn to know and cultivate our Intellectual or *Rational Powers*, that we may be under the better Advantage to ſecure ourſelves from Error, and to find out and know the Truth, whether in Theory or Practice, and wherein our true Good conſiſts. —— And then we ſhall be well qualified to proceed with Succeſs

and Delight in the Diſcovery and Contemplation of all the Truths that we are capable of diſcovering, both in the *Natural* and *Moral World*, in the Knowlege of which conſiſts one great Part of our Happineſs.— And the Truths which we diſcover in the Natural World, will lead us to many Arts and Practices greatly conducive to the Conveniency and Comfort of our Lives in this preſent State. —— And, laſtly, The Truths that relate to the Moral World, will direct us to our Chief Good; to hate and avoid Vice, and love and practiſe Virtue; *i. e.* to chuſe and act, on all Occaſions, in ſuch a manner as will render us truly and completely happy, both here and for ever: This therefore is the Order, wherein *Philoſophy* proceeds.

I. *Firſt*, then, We begin with Ourſelves, and learn to know and cultivate our *Underſtanding* and *Reaſon*; with which (we being made for Society) our *Speech* is neceſſarily connected; that, in the right Uſe of theſe *Rational Powers* and Faculties, we may, upon every Subject, both in the Natural and Moral World, be enabled the better to diſcover the Truth, and communicate it one to another. —— And this may be called *Rational Philoſophy*.

II. *Secondly*, Being thus furniſhed, we go forth and contemplate the *Natural World*, and learn all the Truths that can be diſcovered and known by us concerning Senſible and Corporeal Things, in the Knowlege of which conſiſts a great Part of our Happineſs; eſpecially, ſince, from theſe, we evidently demonſtrate the Being, Wiſdom, Power, and Goodneſs of GOD, who is our Chief Good; and in them do moſt clearly behold him creating, actuating, providing for, and governing all Things; and do, moreover, learn from them many very uſeful Arts and Practices, greatly conducing to the Comfort of our Lives in this World. And this is called, *Natural Philoſophy*.

III. And, laſtly, We return home again to ourſelves, and contemplate the *Moral World*, and learn all

all the Truths that we can come to the Knowlege of, relating to Spiritual and Intelligent Beings ſuch as are our own Souls, and thoſe about us, and other created Spirits, and even GOD himſelf, the Original and Father of all; in the Knowlege of which Truths, another, and yet greater, Part of our Happineſs conſiſts; eſpecially, ſeeing, from theſe, we happily diſcover our true and ſupreme Good, and deduce the moſt certain and infallible Rules by which we ſhould be always affected, act, and conduct ourſelves; and in Conformity to which we ſhall be truly and completely happy, not only in this World, but alſo for ever in the World to come. And this (in a little larger Senſe of the Word than it has been commonly uſed in) may be called, *Moral Philoſophy*.

Theſe are "the three great Provinces of the Intel-"lectual World, *toto Cælo* different and diſtinct, one "from another," as Mr. *Locke* juſtly calls them in his *Hum. Und. Cap. ult.* And after this manner *Plato* was wont to divide his Philoſophy, as *Tully* tells us in his *Acad. Quæſt.* l. 1. & *Tuſc. Quæſt.* l. 5.—So that, from what has been ſaid, it is plain, that the Whole of our *Happineſs*, and conſequently the Whole of *Philoſophy*, conſiſts in the Cultivation and Improvement of our *Rational Powers* and Faculties, and in the Contemplation of Things, as being what they really are, both in the *Natural* and *Moral World*; in reducing to Practice whatever we diſcover to be uſeful for the Comfort and Convenience of Life; and eſpecially in behaving ourſelves as it becomes reaſonable and immortal Creatures, and moral Agents, ſo ſituated and related as we are, and with a View of being everlaſtingly happy.

Or this Buſineſs of the *Partition* of the *Sciences* may perhaps be more diſtinctly explained after this manner: —Our true Perfection and *Happineſs* conſiſts in *Acting* according to *Right* for the Attainment of true *Good*, or what is ſuitable to our Nature, and promotes our Well-being in the Whole; and, in order to this, in *Thinking* according to *Truth*, which is that

by

by which our Actions muſt be regulated, that they may be *right*.

I. *Firſt*, therefore, as a neceſſary Means to that great End, we learn the Rules and Means of cultivating and improving our *Rational Powers* of *Thinking* and *Speaking*, that we may find the *Truth* ourſelves, and convey it in the beſt manner to each other. —— And this is *Rational Philoſophy*.

II. And then, *ſecondly*, As that which is the great End to be purſued in all our Inquiries, we learn to exert out *Active Powers*, according to *Truth* and *Right*, for the Attainment of true Good and Happineſs. —— And there are *two Sorts* of Good to be attained, in order to our complete Happineſs, correſpondent to the two great Syſtems above-mentioned (the *Senſible* and *Moral* World, about which our Perceptive and Active Powers are employed); viz. *Senſible* and *Temporal Good*, and *Moral* or *Spiritual*, and *Eternal Good*.

1. *Firſt*, For the Attainment of *Senſible* and *Temporal Good* and *Happineſs*, by the Practice of thoſe *ſecular Acts* that relate to the Senſible or *Natural World*, the Knowlege of thoſe Truths that relate to the *Natural World*, is neceſſary: And in this kind of Knowlege and Practice conſiſts *Natural Philoſophy*.

2. And, *ſecondly*, For the attaining of *Moral* and *Political*, and *Spiritual* and *Eternal Good* and Happineſs, by the Practice of thoſe *Moral* and *Political* Arts that relate to the *Spritual* or *Moral World*, the Knowlege of the Truths that relate to the *Moral World* is neceſſary: And in this kind of Knowlege and Practice conſiſts *Moral Philoſophy*.

So that *Philoſophy* comprehends all the *Diſciplines*, (as they are uſed to be called) whether *Arts* or *Sciences*: For a *Diſcipline*, in general, is a Syſtem of Inſtructions, whereby any Subject, upon which we treat, is clearly explained; and every thing relating to it is taught in the moſt inſtructive manner, whether it be *ſpeculative* or *practical*. ——

If it be merely *ſpeculative*, the End of which is the Diſcovery of Truth only; it is called a *Science*, which has uſually been defined *Diſciplina Theoretica*. —— But it relates directly to Practice, or ſomething to be done; it is called an *Art*, which is defined *Diſciplina Practica*. —— Tho' indeed every *Syſtem of Inſtructions* may be called a *Science*, inaſmuch as it conſiſts in the Contemplation and Knowlege of its Subject; and thoſe are properly *Arts*, which are immediately concerned in the Regulation of Practice.

CHAP. I.

Of RATIONAL PHILOSOPHY.

But to be a little particular on each of the above-mentioned general Heads.

I. RATIONAL PHILOSOPHY (as an Introduction to the two other Parts of it) teaches us by what Rules and Means to cultivate and improve our *Rational Powers* of Thinking and Speaking, in *Logic*, and in *Grammar*, and *Rhetoric*.

2. LOGIC, or the *Art* of *Thinking*, leads us into our own Minds, and gives us an exact Knowlege of our intellectual Powers, with their Objects, and the Signs we make uſe of to inlarge our Knowlege, and communicate our Thoughts, and to excite and direct our Exertions; and preſcribes ſuch general Rules and Means as may be uſeful to ſecure us from Error in all our Inquiries, and to lead us to the Knowledge of Truth, whether in ſearching and diſcovering it ourſelves, or explaining and proving it to others. ——

To the *firſt* Part of this Science, which relates to the *ſimple Apprehenſion* of Objects, I refer *Ontology*, or the Doctrine of the general Affections common to all Beings, which has been commonly called *Metaphyſics*, or *Philoſophia Prima*; for, as I take it, this Doctrine is nothing elſe but the Definition of certain general

general Terms, with ſeveral neceſſary Diſtinctions and Axioms, or firſt Principles; all which being neceſſary in order to think, ſpeak, and reaſon clearly and diſtinctly, upon any particular Subject to which they are applied, it therefore ſeems properly to belong to the Subject and End of *Logic*: Whereof the *ſecond* Part treats of *Judgments*, and the various Kinds of *Propoſitions*, and Degrees of *Aſſent*; and the *third* of *Reaſoning*, *Syllogiſm*, and *Method*.— This Science has alſo been ſometimes called *Dialectic*.

II. GRAMMAR, or the *Art* of *Speaking*, teaches us, according to the peculiar Idiom of each Language, how to expreſs what we know, and communicate the Senſe of our own Minds, both in Words and Sentences, to the Underſtandings of thoſe with whom we converſe.

III. RHETORIC, or the *Art* of *Perſuading*, teaches us to adorn and beautify our Speech —— with certain elegant Turns of Expreſſion, called Tropes and Figures; and to make uſe of them in ſuch a manner as may render it the more inſtructive to the Mind, and ſtrongly affecting to the Imagination and Paſſions.—

And theſe general Rules and Ornaments of Speech are common to ſeveral kinds of Speaking and Writing, viz. *Oratory*, *Hiſtory*, and *Poetry*.

1. *Oratory* (ſtrictly ſo called) conſiſts in readily Inventing, aptly Diſpoſing, and decently Uttering, all ſuch Arguments of Diſcourſe, and Means of Inſinuation and Perſuaſion, as any Subject or Audience are capable of.

2. *Hiſtory* is a juſt, methodical and elegant Narration of true Matters of Fact, with their Circumſtances of Perſons, Time and Place, for preſerving the Memory of them among Mankind, that they may be Examples for the Benefit of Poſterity.

3. *Poetry* is a polite, lively, and beautiful Deſcription of either Perſons, Things, or Facts, whether Real or Imaginary, with an Elevation and Dignity of Thought, and a kind of Enthuſiaſm of the Soul, attended

attended with the Advantages of Numbers and Harmony, and every kind of Ornament that Language is capable of; by means of which it brightens and enlivens the Imagination, raiſes and kindles the Paſſions, and poſſeſſes and engages the whole Soul, while it fills it with the moſt profitable Inſtructions, attended with the moſt exquiſite Pleaſure and Delight.

And, *laſtly*, The *Art of Criticiſm* (which relates to all theſe) conſiſts in having a true Senſe of the Meaning and Force of Words and Phraſes, and a juſt Notion of the genuine Beauties and Excellencies of any Performance, whether in *Oratory*, *Hiſtory*, or *Poetry*; and in being able to make a good Judgment of Authors, according to their ſeveral Geniuſes, and peculiar Style and Manner of Writing, ſo as to diſtinguiſh what is natural and genuine, from what is counterfeit and ſuppoſititious.—— To this belong *Philology*, and *Claſſical Learning*. —— And theſe are the ſeveral Heads of *Rational Philoſophy*.

CHAP. II.

Of NATURAL PHILOSOPHY.

II. NATURAL PHILOSOPHY inſtructs us in the Knowlege of the *Natural World*, *i. e.* the great Syſtem of Bodies, or extended ſolid Beings; and explains the Laws of Nature, and the eſtabliſhed Connexions of corporeal or ſenſible Things, which are called the *Phænomena* of Nature; and from thence, as I have ſaid, it teaches us many uſeful Practices, very much conducing to the Benefit and Comfort of our Lives:—— So that it is partly *Speculative*, and partly *Practical*. —— The *firſt* teaches us the Knowlege of the Works of Nature, which in Truth are the Works of GOD: And the *ſecond* inſtructs us in the Knowlege of the Works of Men, who, being, in ſome meaſure, acquainted with the Laws of Nature, do

from them learn to employ themſelves on the Works of GOD, for the attaining of certain beneficial Ends, which contribute to their ſenſible and temporal Good, or the Comfort and Pleaſure of their Lives in this World. —— The Works of *Nature*, or rather of the GOD of Nature, are called *Natural*, which he has deſigned and fitted to engage and employ the Activity of Men; and the Works of *Art*, produced by Men, (who, from the Knowlege of the *Laws* of *Nature*, do preſcribe Laws to themſelves) are called *Artificial*, by which they ſecure themſelves from Things hurtful, and furniſh themſelves with many Advantages and Accommodations. —— But I ſhall here only juſt mention, under each Head, the chief Arts or Practices founded on the Theory of Nature, not taking notice of the *Mechanical Arts*, which moſt of them depend alſo on ſome Part of the Knowlege of Nature.

This Part of *Philoſophy* is, moreover, called *Somatology*, or the Doctrine of *Bodies*, which alone are the proper Objects of it. —— It is not, therefore, the Buſineſs of this Science to ſearch after, or treat of, efficient Cauſes: For Bodies being merely paſſive and inert, *i. e.* utterly deſtitute of any Principle of Force or Activity within themſelves, they therefore cannot produce any Effect at all from any Agency of their own; ſo that one Body cannot be properly ſaid to be the Cauſe of Motion, or of any other Change, in another Body. —— It therefore belongs to this Part of Philoſophy, only by diligent Obſervations, and accurate Experiments, to find out the Truth of ſenſible Things, as they really and in fact are in the Natural World; and, by the Help of Mathematical Reaſoning, to inveſtigate thoſe fixed and eſtabliſhed Laws, according to which they are conſtantly connected one with another. —— And theſe being thus found and demonſtrated here, the next Part of Philoſophy, *viz. Pneumatology*, will inquire after the true efficient Cauſe of all theſe *Phænomena*, and evidently demonſtrate it to be an Omnipreſent, Omnipotent, and infinitely Wiſe and Benevolent Spirit. *Vide D. Ber. de Mot.* In

In *Natural Philoſophy*, *firſt*, The general Affections of Bodies, and their ſenſible Qualities, are treated of in this Order: Quantity, (*i. e.* Number and Extenſion) Figure, Solidity, Denſity, Rarity and Fluidity, Motion and Reſt, Gravity or Attraction, and Elaſticity; Light and Colours, Sounds, Sapors and Odours, Heat and Cold, with the other tangible Qualities: And then, *ſecondly*, all the various particular Combinations of them, both in *Heaven* and *Earth*: Hence the Parts of it are, *Mathematics* and *Mechanics*, and *Phyſics* and *Aſtronomy*.

I. The more *general* Parts of Natural Philoſophy are *Mathematics* and *Mechanics*, which treat of Quantity, Bodies and Motion, in general, and are to be applied in the Explication of particular *Phænomena* in *Phyſics* and *Aſtronomy*.

1. MATHEMATICS explain the Nature and Properties of *Quantity* in general, both Diſcrete and Continued, *i. e. Number* and *Magnitude*; and therefore comprehends the Arts both of Numbering and Meaſuring, *viz. Arithmetic* and *Geometry*; with the Arts belonging to them, *viz. Algebra*, *Trigonometry*, *Geodaſia*, *Stereometry*; and the Doctrine of the *Conic Sections* and *Fluxions*, and of the *Sphere* and *Cylinder*.

This Science, as I apprehend, ought to be accounted a Part of *Natural Philoſophy*; becauſe *Extenſion* and *Figure* are ſome of the primary and moſt obvious Affections or Properties of Bodies, and thoſe without the previous Knowlege of which the reſt cannot well be explained: Nor can they be explained without conceiving of Extenſion as conſiſting of various Parts, and conſequently without numbering: They therefore, with *Number*, ſeem, of Right, to belong to the Science which treats of the Nature of Bodies, or, at leaſt, to be neceſſary *Præcognita* thereto; and ought by all means to be well underſtood, before we proceed to the other Parts of *Natural Philoſophy*. For which Reaſon, *Plato* is ſaid to have ſet up this remarkable Admonition over the Door of his *Academy*, ΟΥΔΕΙΣ ΑΓΕΩΜΕΤΡΗΤΟΣ ΕΙΣΙΤΩ·

i. e. Let nobody that is unskilled in Geometry *enter here.* Vide *Diog. Laert.* —— It is therefore neceſſary, as I have ſaid, that young Men be early initiated in the Study of the *Mathematics*, even while they are at School, at the ſame time that they are learning the Languages and Claſſics.

2. MECHANICS explain the Nature and Properties of Bodies in general, whether at Reſt or in Motion; and inveſtigate and demonſtrate the Laws of Nature, according to which any Bodies either reſt, or are anyhow moved.—To which Purpoſe this Science treats particularly of a *Vacuum*, and of the Solidity and Diviſibility of Bodies, of the Coheſion of their Parts, of Denſity and Rarity, of Hardneſs, Softneſs, Fluidity, and Elaſticity: And then it treats of Motion, and its Affections, *viz.* Space, Time, and Velocity; and of its various Kinds or Directions; and, laſtly, of thoſe Forces (as they are called) on which the ſeveral Quantities and Directions of Motion depend; ſuch as, Inertia, Percuſſion, Attraction, Repulſion, Elaſticity, and the Reſiſtance of Fluids; for on theſe depend the chief *Phænomena* of Nature, both Celeſtial and Terreſtrial. *Vide* Sir *Iſaac Newton*'s *Principia*, eſpecially in his Preface. —— To this Head are referred, *Statics*, *Hydroſtatics*, and *Pneumatics*.

II. The more *ſpecial* Parts of *Natural Philoſophy* are, *Phyſics* and *Aſtronomy*, wherein the various *Phænomena* in Heaven and Earth are more particularly explained and accounted for.

1. PHYSICS (as I here underſtand the Word) relate only to this Earth with its Furniture; for which Reaſon, this Science might more properly be called *Geology*; eſpecially ſince the Word *Phyſics* is frequently taken to ſignify the ſame with *Natural Philoſophy* in general.—— But, however it be called, this Science treats concerning the other ſenſible Qualities more peculiar to this our Manſion, or as perceived by us, *viz.* Light, Colours, Sounds, Sapors, Odours, Heat, Cold, Moiſture, Drineſs, Firmneſs, and Liquidity, *&c.* And then

then explains the particular *Phænomena* in all the various Tribes of ſenſible Beings, belonging to this Terraqueous Globe, with its Atmoſphere; particularly the Elements, with all ſorts of Bodies belonging to them, whether inanimate, as Stones, Minerals, Meteors, *&c.* or animate, as Plants or Animals.—— To this Head therefore belong a great Number of particular Sciences and Arts, ſuch as *Geography* and *Navigation*, *Optics* and *Muſic*, *Lithology*, *Metallology* and *Meteorology*, *Agriculture*, *Gardening* and *Botany*, *Anatomy*, *Chirurgery*, *Medicine*, and *Chymiſtry*.

2. ASTRONOMY (which may alſo be called *Coſmography* or *Ouranology*) is that Science, wherein (paſſing off from this Globe of Earth, into the vaſt and boundleſs Ether) we contemplate the Syſtem of the Univerſe, and deſcribe and account for the various *Phænomena* of the Heavens and Stars.—— In the *firſt*, or *ſpherical* Part whereof, we conſider the Heavens as a great Sphere, and the apparent Motions of the great Bodies thereof as the Meaſures of Time; to which therefore belong *Chronology*, and *Gnomonics*, or *Dialing*.—— And the *other Part* is a particular *Theory* of the true Syſtem of the World; of the fixed Stars, and particularly our *Sun*, with his noble and ſplendid *Chorus* of Planets, Satellites, and Comets:—— With regard to all which it determines their Diurnal and Annual Revolutions; their Diſtances, Magnitudes, Figures, and Denſities; their Stations, Retrogradations, and Eclipſes; together with the Laws of their Motions, both in the Tides of their Fluids, and their annual Revolutions, as they roll round the Sun, or their Primaries, in their elliptical Orbits and Trajectories.—— Theſe are the general Partitions of *Natural Philoſophy*, to which all the various Parts of it may be referred. And the particular Facts and Obſervations under each Head are related in *Natural Hiſtory*.

CHAP.

CHAP. III.

Of MORAL PHILOSOPHY.

III. MORAL PHILOSOPHY inſtructs us in the Knowlege of the Moral World, *i. e.* the great Syſtem of Spirits, or intelligent active Beings; and teaches all the Truths that can be known by us concerning rational Creatures, and moral Agents, ſuch as are our own Souls, and other Orders of created Spirits, as alſo concerning GOD the Almighty Creator, Father, and Lord of all: From which Truths we find wherein conſiſts our true and chief Good, and learn how to be affected towards every Object, and to chuſe, act, and conduct ourſelves in every Relation, in ſuch a manner as will render us in ſome good meaſure happy here, and completely and for ever happy hereafter.

I thus define *Moral Philoſophy* in a larger Senſe than is uſual, comprehending under it, not only the Knowlege of Behaviour, or moral Practice, which *Tully* defines *Rerum fugiendarum expetendarumque Scientia*, but alſo the Doctrine of Spirits, which truly belongs to it, and is indeed the Foundation of it: For the Knowlege of our Duty, and what we muſt hate and avoid, or chuſe and embrace, in order to Happineſs, is ſo neceſſarily connected with the Knowlege of the Nature of Spirits, that it cannot be underſtood or explained without it. *Vide Woll.* Rel. of Nat.

So that there are two Parts of *Moral Philoſophy*; the one *Speculative*, the other *Practical:* The *firſt* teaches all the *Truths* that can be known of the Moral World; the *ſecond* from them deduces the *Rules* of our Duty.

I. The *Speculative* Part of *Moral Philoſophy*, which is called *Pneumatology*, teaches all that we can know concerning Spirits, both thoſe that are *created*, and GOD the *Creator* of them. This has been wont (tho' improperly) to be treated of as the ſecond Part of *Metaphyſics*. —— And,

1. As to *created Spirits*, we know from ourſelves, that they are intelligent and active Beings, as having the Powers of Perceiving, Imagining, and Remembring, of Thinking or Underſtanding, and Willing, and of freely Chuſing, Refuſing, and Acting, or Exerting themſelves, according as they either love, hate, hope, fear, or are any otherwiſe affected: For of all theſe Perceptions and Exertions, Paſſions or Actions, we are conſcious to ourſelves.—— All theſe Faculties therefore are here particularly explained; and from thence it appears, that Spirits only can properly be ſaid to be efficient Cauſes, as having alone an internal Principle of Activity, or of variouſly exerting and determining themſelves according to Deſign, Counſel, or free Choice; and therefore they alſo alone are capable of moral Agency, and moral Government. —— Particularly,

(1.) This Science treats of the Nature, Powers, and Operations of our *Rational Souls*, and of their Immortality, and future State of Exiſtence. And this may be called *Pſychology*.

(2.) It inquires, as far as we are able, concerning the Exiſtence, Nature, Powers, and Operations of other perceptive or *intelligent active Creatures*, beſides, or ſuperior to us, whether Good or Evil. And this is called *Dæmonology*.

2. This Science proceeds, by Analogy, from what Powers and Perfections we find in ourſelves, (removing all Defects and Limitations) to explain what we are capable of knowing concerning the Being, Nature, Attributes, and Operations of GOD, the Supreme, All-wiſe, and Almighty Spirit, who hath made, preſerves and governs all Things, both in the Natural and Moral World; being here diſcovered to be the immediate Efficient and Author of all the *Phænomena* of Nature, in whoſe eternal, all-comprehending Mind are the Archetypes of our Ideas, and who is the Great Original and Father of our Spirits, and conſequently our chief Good; and our Supreme King,

King, and Moral Governor; and therefore infinitely Wiſe, Juſt, and Benevolent, in all his Conduct towards us; to whom we muſt give an Account of all our Actions, and by whom we ſhall be moſt righteouſly and equitably dealt with hereafter, and be either rewarded or puniſhed, in exact Proportion, according as our Behaviour ſhall be found to have been good or bad in this Life. And this Part of *Pneumatology* is called *Theology*.

II. The *Practical Part* of *Moral Philoſophy*, from the Truths diſcovered concerning GOD, and created Spirits, in the *ſpeculative* Part of it, infers the Rules of our Duty and Behaviour; and teaches us ſo to live and conduct ourſelves upon all Occaſions, as will render us truly happy, both here and for ever.—— And here Mankind muſt be conſidered in a twofold Capacity; *viz.* either as a *Moral Syſtem* in general, or as ſubſiſting in *particular Societies*.

1. That which reſpects Mankind as a *Moral Syſtem* in general, is called *Ethics*, or Morality; which is defined, The Art of living happily by the Practice of *Virtue*, which conſiſts in that Force and Stability of Soul, whereby we do firmly perſiſt in chuſing and doing whatever Truth and right Reaſon dictate as neceſſary to be choſen and done, in order to our true Happineſs, in ſpite of all Temptations to the contrary.

This I have called *Moral Good*, which is here to be conſidered, not only as founded in the Truth and Nature of Things, but alſo as being the Will and Law of GOD concerning us; and conſequently, what we are obliged to do in Obedience to his Will, and from a Senſe of Duty to Him: For we are here to conſider ourſelves as a Moral Syſtem, acting under the Eye of Almighty GOD, and accountable to Him, as our Supreme King, and Moral Governor; whoſe Will and Law it therefore is, that we ſhould thus behave ourſelves, becauſe He would have us happy. For, being perfectly happy Himſelf, and ſelf-ſufficient

cient to his own Happineſs, he could have (no ſelfiſh Views) no other View in creating and governing the moral World, than that it might be, in the Whole, a happy Syſtem. —— Since therefore he would have us happy, it muſt be his Will and Law, that we ſhould conform all our Tempers and Behaviour to Truth and right Reaſon; becauſe ſuch a Conduct is, in the Nature of Things, neceſſary to our true Happineſs.

So that there are two Things to be here conſidered, *viz.* The *Criterion* of *Right* and *Wrong*; and the *Obligation* we are under to practiſe the one, and avoid the other. —— The *Criterion* of *Right* and *Wrong*, is the *Truth* and *Nature* of Things, or their *Fitneſs* in the Whole to promote our true Happineſs. —— And the *Obligation* we are under to practiſe accordingly, is twofold, *Internal* and *Natural*, or *External* and *Moral*. The *internal* and *natural Obligation* we are under to the Practice of Virtue, is that great Law of our Nature, whereby we are obliged to ſeek our own Preſervation and Happineſs. ---- And the *external* and *moral Obligation* is the Conſideration, that it is the Will and Law of a Superior, to whom we are accountable. —— And this is either *Political* or *Religious*.—The *political Obligation* is the Conſideration, that it is the public Will, or the Law of the Society to which we belong —— And the *religious Obligation*, which is here eſpecially to be regarded, is the Conſideration, that it is the Will and Law of GOD concerning us, to whom we are accountable for all our Behaviour.

Ethics, therefore, or true *Morality*, conſiſts in the Practice of whatſoever is neceſſary to our Happineſs in Obedience to the Will of GOD; and conſequently, it muſt preſcribe all the Rules of upright and virtuous Behaviour, in all the Relations wherein we ſtand, whether with regard to *GOD*, *Ourſelves*, or our *Neighbour*.

(1.) With regard to *Ourſelves*, That we live anſwerably to the Dignity of our rational and immortal Nature, by governing our Reaſon, and our Appetites and Paſſions, whether concupiſcible or iraſcible, according to the Rules of *Prudence*, *Temperance*, and *Fortitude*, &c.

(2.) With reſpect to GOD, our Creator, Preſerver, and Governor; that we contemplate and love Him above all Things; truſt in his infinite Wiſdom, Power, and Goodneſs; reſign ourſelves intirely to his holy Will and Pleaſure; worſhip his adorable Majeſty; and imitate all his Moral Perfections, according to the Precepts of true *Religion* and *Piety*. And,

(3.) With reſpect to *our Neighbours*; *i. e.* other created Spirits like ourſelves, all being conſidered as a Syſtem of rational Creatures, equally related to GOD as our common Father and Lord, and to one another as Brethren and Fellow-ſervants; that we *love them as ourſelves*, and render to every one his Due; that we do no Wrong to any one, but that we ſpeak the Truth, and do all that is juſt, and right, and faithful, and all that is friendly, kind, and merciful, to every-one, as we have Opportunity, according to the Laws of *Juſtice* and *Charity*, in all the various Branches of them.—— And in all theſe conſiſts the higheſt Perfection and Happineſs of the Rational Nature, conſidered as a *Moral Syſtem* in general. But,

2. Inaſmuch as Mankind cannot well ſubſiſt in this World, without being united and compacted into *particular Societies*, nor ſuch Societies without *Government*; on this laſt Head therefore are founded the *Arts* of *Government*, which provide for the Well-being and Happineſs of Mankind, both Temporal and Spiritual, conſidered as collected into particular Societies; ſuch as,

(1.) *Fa-*

(1.) *Families*, which may be called *Natural Societies*; as being founded in Nature, and they are the Original and Foundation of all other Societies. And this is called *Oeconomics*.

(2.) *Kingdoms*, or Civil Governments, which are *Political Societies*, as being founded in Compact, reſpecting Things Temporal and Spiritual; and this is called *Politics*, both *Civil* and *Eccleſiaſtical:* Which, being the *Arts* that provide for the Public Good and Happineſs of Mankind in the Whole, with regard both to their Senſible and Temporal, and to their Spiritual and Eternal Intereſts, do, in Effect, comprehend and ſum up the Whole of *Philoſophy*, or at leaſt ſuppoſe the Knowlege of all the other Parts of it as finally centring in this.—— And the particular Examples and Facts in the Moral World, under each of theſe Heads, are related in *Biography*, and *Civil* and *Eccleſiaſtical Hiſtory*. And thus much for *Moral Philoſophy*.——

But, *laſtly*, Becauſe this *laſt* Part of *Philoſophy* (eſpecially the Doctrine of *Spirits* and *Morality*) is of the greateſt Importance to us; GOD has therefore, of his great Goodneſs, given us, relating to theſe, a particular and expreſs *Revelation* of his Mind and Will, confirmed by undoubted Miracles, and taught us how we, who have by our Sins grievouſly offended him, and fallen below the original Dignity of our Nature, may again be reſtored to his Image and Favour, through the Mediation of his Bleſſed SON JESUS CHRIST, and by the Aſſiſtance of his Holy SPIRIT.

To this Head therefore belongs the *Chriſtian Philoſophy* (as the antient Fathers called it *); which is only *Moral Philoſophy*, and particularly *Theology* and *Ethics* more clearly revealed to us, and improved by

* *Clemens Alexandrinus*, *Origen*, &c.

the further Diſcovery of ſundry Doctrines and Duties, in a Language accommodated to the low and weak Capacities of the general Rate and Bulk of Mankind, relating to thoſe things that concern the Method of our Recovery, and the Terms of our Acceptance, wherein our mere natural unaſſiſted Reaſon did not ſuffice to inſtruct and aſcertain us.

This *Divine Revelation* therefore being given us, not to gratify our Curioſity, by filling our Heads with mere ſpeculative Notions, but to make us practically wiſe and good, and to ſecure to us GOD's Favour, in a Method conſiſtent with the Honour and Authority of his Laws and Government, ought to be moſt humbly, gladly, and gratefully embraced, and ſeriouſly and diligently made uſe of as ſuch, for our Inſtruction and Reformation, on all Occaſions and to all Purpoſes, with regard either to *Faith* or *Practice*, whereinſoever GOD is graciouſly pleaſed to hold forth any Light or Aſſiſtance to us, in order that we may be qualified for, and intitled to, an Intereſt in his Favour, both in Time, and to all Eternity.

This whole Draught may be beheld in one View, in the following Table.

The TABLE.

PHILOSOPHY is the Study of Truth and Wiſdom, in the Purſuit of true Happineſs.

And it is to be divided into THREE PARTS.

I. RATIONAL; which teaches us to cultivate our *Rational Powers*; viz.
1. *Reaſon*, in *Logic*; to which are referred *Ontology* or *Metaphyſics*, and *Dialectic*.
2. *Speech*, in *Grammar* and *Rhetoric*; to which are refered *Oratory*, *Hiſtory*, and *Poetry*; and, to all of them, the *Art of Criticiſm*.

II. NATURAL; which teaches the Knowlege of the *Natural World*, and the Practices thereon depending; being therefore *partly Speculative*; and partly *Practical*; and is,
1. *General*; which treats of *Quantity*, *Bodies*, and *Motion*, in general, in *Mathematics* and *Mechanics*.
2. *Special*; which explains and accounts for all the *Phænomena*, both in *Heaven* and *Earth*, in all the Parts of *Phyſics* and *Aſtronomy*.

III. MORAL; which teaches the Knowlege of the *Moral World*, and the Practices thereon depending; being partly *Natural*, and partly *Revealed*; and is,
1. *Speculative*; which contemplates the Nature of *created Spirits*, and of GOD, the *Creator* and Lord of all Things, in *Pneumatology* and *Theology*.
2. *Practical*; which teaches the Practice of what is neceſſary to our complete Happineſs, both here and for ever, in *Ethics*, *Oeconomics*, and *Politics*, both Civil and Eccleſiaſtical.

A CATALOGUE of ſome of the moſt valuable Authors on each Part of PHILOSOPHY, proper to be ready by the Students.

I. *In* RATIONAL PHILOSOPHY.

1. ON *Logic* and *Metaphyſics*, read *Ars Cogitandi*, *Le Clerc*, *Watts*, *Locke*, *Crouſaz*, *Medicina Mentis* by *Welſtead*, Lord *Bacon*, *Locke*'s Conduct of the Underſtanding.

2. On *Grammar*, beſides the uſual *Grammar*, read The *Oxford Grammar*, *Ruddiman*'s, *Clarke*'s, *Voſſius*'s, *Whettenhall*'s, and *Busby*'s *Greek* Grammars; *Bennet*'s, *Schickard*'s, and *Buxtorf*'s *Hebrew* Grammars; and *Brightland*'s *Engliſh*, and *Boyer*'s *French* Grammar.

3. On *Rhetoric*, read The *Art of Speaking*, *Smith*, *Farnaby*, *Quintilian*, *Longinus*, *Dionyſius Halicarnaſſ.* *Tully*'s Orator, and his and *Demoſthenes*'s Orations; Archbiſhop of *Cambray* on Eloquence.

4. On *Hiſtory*, read *Hearn*'s Ductor Hiſtoricus, *Eutropius*, *Florus*, *Cornelius Nepos*, *Juſtin*, *Cæſar*, *Tacitus*, *Suetonius*, *Salluſt*, *Livy*, *Xenophon*, *Herodotus*, *Polybius*, *Lucian*, *Plutarch*, *Thucydides*, *Diogenes Laertius*, and other Hiſtorians and Biographers: *Strauchius*'s Chronology, and *Cellarius*'s Geography, and *Gordon*'s and *Moll*'s Geography.

5. On *Poetry*, read *Temple*, *Addiſon*, *Roſcommon*, *Phædrus*, *Ovid*, *Virgil*, *Horace*, *Martial*, *Terence*, *Seneca*, *Juvenal* and *Perſius*, *Lucan*, *Lucretius*, *Heſiod*, &c. Poetæ minores; *Homer*, *Sophocles*, *Euripides*, *Pindar*; and of Moderns, *Shakeſpeare*, *Milton*, *Dryden*, *Pope*, *Swift*, *Thomſon*, *Gay*, *Young*, &c. *Engliſh* Poets; and *Boileau*, *Cambray*'s Telemachus, *&c.*

6. On the *Art of Criticiſm*, read *Le Clerc*'s Ars Critica, *Pope*'s Art of Criticiſm, *Rollin*'s Belles Lettres and Hiſtory, *Rapin*'s Critical Works, *Felton* and *Blackwall* on the Claſſics, *Blackwall*'s Sacred Claſſics; read alſo *Kennet*'s *Roman*, and *Potter*'s *Greek* Antiquities, and *Took*'s Pantheon, or *King*'s Heathen Gods.

II. *In* NATURAL PHILOSOPHY.

1. ON *Mathematics*, read *Ward*'s Young Mathematician's Guide, *Euclid*'s Elements by *de Cales*, *Barrow* or *Sturmie*'s Matheſis Juvenilis, or *Ozanan*'s Curſus Math. *Harris* or *Cunn*'s Trigonometry; *dela Hire*'s, or *Steel*'s, or *Hoſpital*'s Conic

Conic Sections; Sir *Iſaac Newton*'s Univerſal Arithmetic, and *T. Caſſel*'s Mathematics.

2. On *Mechanics*, read, *Keil*'s Introductio ad veram Phyſicam, *Graveſand*'s Mathematical Elements, *&c. Deſaguliers*, Sir *Iſaac Newton*'s Principia, or *Whiſton*'s Mathematical Philoſophy, or *Pemberton*'s View, *&c.*

3. On *Phyſics*, read, for general Syſtems, *Rohault*, *Le Clerc*'s Phyſica, *du Harnel*'s Philoſophia Burgundica, *Reginault*'s philoſophical Converſations, Spectacle de la Nature.

4. On *particular Parts*, read 'Squire *Boyle*'s Works abridg'd by *Shaw*, Philoſophical Tranſactions by *Lowthorp* ---- On the *Earth*, *Burnet*'s Tellur. Theor. Sacr. *Whiſton*'s New Theory, *Woodward*'s Natural Hiſtory. On *Optics*, *Newton*'s Optics & Prælect. Opt. — On *Plants*, *Grew*, *Bradley*, *Hale*'s Vegetable Statics ---- On *Animals*, *Dionis*, *Keil*, *Cowper*, and *Cheſelden*'s Anatomy; *Borelli* de Motu Animalium---- On *Medicine*, *Hippocrates*, *Galen*, *Bellini*, *Pitcairn*, *Sidenham*, *Quincy*, *Shaw*, *Fuller*, *Clifton*, *Freind*, and *Morgan*'s Principles of Medicine --- On *Chymiſtry*, *Boerhaave*.

5. On *Aſtronomy*, *Gaſſendus*, *Watts*, *Wells*, *Keil*, *Whiſton*'s Aſtronomical Lectures, Dr. *Gregory*'s Elements, *&c.*

6. On *all Parts*, read, *Harris*'s Lexicon Technicum, and *Chambers*'s Cyclopædia. -----

III. *In* Moral Philosophy.

1. ON *Pneumatology*, read *Le Clerc*'s Pneumatologia, *Locke*'s Human Underſtanding paſſim, *Wollaſton*'s Religion of Nature, *Clarke*'s Letters to *Dodwell* and *Leibnitz*, *Malbranch*, *Deſcartes* Metaphyſics, *Norris*'s Ideal World, Bp. *Berkley*'s New Theory of Viſion, Principles of Human Knowlege, Dialogues et Tract. de Motu; Bp. *Browne*'s Procedure and Extent of Human Underſtanding, and divine Analogy; *Shaftſbury*'s Philoſophical Rhapſody; *Watts*'s Philoſophical Eſſays.

2. On *Phyſico-Theology*, read *Derham*'s Aſtro. et Phyſico-Theology, *Ray*'s Wiſdom of God in the *Creation*, *Cheyne*'s Philoſophical Principles of Religion, *Whiſton*'s Aſtronomical Principles of Religion; *Newentyte*, *Bentley* and others *Boyle*'s Lectures.

3. On *Natural Religion*, read, *Wilkins*'s Natural Religion, *Wollaſton*, *Clarke*'s Demonſtration, *&c. Cudworth*'s Intellectual Syſtem, and Foundation of Morality; *Cumberland*'s Law of Nature.

4. On *Ethics*, read *Moor*, *Whitby*, *Tully*, *Seneca*, *Epictetus*, *M. Antoninus*, *Hierocles*, *Boetius*, *Ariſtotle*, *Plato* ---- On *Chriſtian Morals*, read *Kettlewell*'s Meaſures of Chriſtian Obedience ---- Whole Duty of Man, and his Works.

5. On

5. On the *Evidences of Chriſtianity*, read all the antient Apologiſts, *Juſtin Martyr*, *Athenagoras*, *Origen* contra Celſ. *Clemens Alex.* *Tertullian*, St. *Cyprian*, *Lactantius*, *Minutius Felix*, *Euſebius*, &c. Fathers of the four firſt Centuries. ---- And of the Moderns, *Grotius* De Ver. Chriſt. Rel. *Stillingfleet*'s Origines, *Jenkins*'s Reaſonableneſs of Chriſtianity, *Clarke*'s, *Kidder*'s Demonſtration of the Meſſiah, *Sykes*, *Chandler*, *Smallbrook*, *Conybeare*, *Foſter*, Bp. *Berkley*'s Minute Philoſopher, *Chapman*'s Euſebius, *Rogers*'s Eight Sermons, Bp. *Butler*'s Analogy.

6. On *the Scriptures*, read the *Originals* and *Polyglott* London, and *Poole*'s Crit. *Grotius*, *Hammond*, *Patrick* and *Lowth*, and *Whitby* on the New Teſtament, *Clarke* and *Pyle*, *Henry* anp *Burket*, and *Collier*'s Sacred Interpreter.

7. On *the Creed*, *Articles*, and *Bodies of Divinity*, read Sir *Peter King*, *Pearſon*, *Barrow*, *Burnet*, *Limborch*, *Scott*'s Chriſtian Life, *Fiddes*'s, or *Stackhouſe*'s Body of Divinity.

8. On the *Arian* and *Socinian* Controverſy, read *Bull*, *Leſley*, *Clarke*, *Jackſon*, *Waterland*, *Bennet*, *Burnet*, *Watts*, &c.

9. On the *Arminian Controverſy*, read *Turretine*, *Edwards*, *Whitby* on the Five Points, *Clagget* on the Operations of the Spirit.

10. On the *Epiſcopalian Controverſy*, read *Calamy* and *Hoadley*, Sir *Peter King*, and *Slater*'s Original Draught, Archbiſhop *Potter* on Church Government, *Hooker*'s Eccleſiaſtical Polity, and *Bennet*'s *London* Caſes. On *Popery*, read *Chillingworth*.

11. On *Antiquities*, read *Joſephus*, *Uſher*'s, Sir *Iſaac Newton*'s and *Bedford*'s Chronology, *Shuckford*'s and Dr. *Prideaux*'s Connexion, *Bingham*'s Origines Eccleſiaſticæ, *Cave*'s Primitive Chriſtianity, Hiſtoria Literaria, and Lives of the Fathers.

12. On *Politics*, *Civil*, read *Plato*, *Ariſtotle*, *Grotius*, *Puffendorf*, *Juſtinian*'s Inſtitutions, *Wood*'s Inſtitutes ----- *Eccleſiaſtical*, read *Johnſon*'s Vade Mecum, Bp. *Gibſon*'s Codex.

13. *Hiſtories*, read Sir *Walter Raleigh* abridged and continued, *Rollin*'s Hiſtory of the Antient Nations, *Echard*'s Roman and Eccleſiaſtical Hiſtories, *Dupin* and *Euſebius* dit. *Rapin*'s Hiſtory of *England*, Lord *Clarendon*'s Hiſtory of the Rebellion.

14. *Sermons*, read *Sanderſon*, *Taylor*, *Barrow*, *Bull*, *Tillotſon*, *Sharp*, *Kidder*, Dr. *Sherlock*, Bp. *Sherlock*, *Maynard*, *Lucas*, *Atterbury*, *Wake*, *Moſs*, *Stanhope*, *Trapp*, *Johnſon*, *Watts*, &c.

15. On *Caſes of Conſcience*, read *Taylor*'s Ductor Dubitantium, and *Sanderſon*'s Prælectiones. ----

F I N I S.

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